Immigration Policy in the Modern World: Problems and Prospects

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Abstract—**The article comprehensively examines the causes of the immigration crisis facing modern Europe and the exit path. The authors have done scientific analysis of the term "multiculturalism" and its various interpretations. Particular attention has been paid to the problem of adaptation of Islamic minorities in Western Europe.**

Keywords—immigration; immigration policy; Islam; multiculturalism; integration; assimilation; adaptation

I. INTRODUCTION

At the beginning of the 21st century, the world has set in motion. Huge masses of people poured from the impoverished regions of the world and active combat zone to economically developed countries. Colossal migration flows have gained such an amount that we can already speak of a "new Migration Period". The realities of the modern world are alike that upon the effectiveness of the governmental immigration policies aimed at adapting millions of immigrants who speak different languages, who belongs to different cultures and conduct different religious worships, depends their political and social stability and, ultimately, national security [1].

Awareness of the severity of this problem is closely related to the migration collapse in 2015-2016 and murderous terrorist acts that dispelled the illusion about possibility of a new multicultural Europe building. For a variety of reasons: differences between lifestyle, mentality, spiritual values of native people of many European countries and immigrants (lots of them have been citizens of the host country for long already) inter-ethnic contradictions have grown in European countries [2].

The lessons of European immigration policy are extremely relevant for multinational Russia. The Russian Federation is a very attractive country for migrant workers from the former Soviet republics. According to the information of Main Directorate for migration of the Russian Ministry of Internal Affairs, for the period from January till December 2018, almost 18,000 people were put on the migration registration in the regions of Russia. (for 13% more than for the same period of 2017). Migrants from Uzbekistan, Tajikistan, China and Ukraine were overwhelmingly among those registered at their place of residence in 2018. It is no surprise at all that the Security Council of the Russian Federation in March 2016 stated that the migration crisis in Europe requires in-depth analysis together with the adjustment of the state migration policy.

II. MULTICULTURALISM: THEORY AND PRACTICE

The issue of integration of Muslim and "coloured" migrants is particularly acute in Western Europe. Muslim migrants began to settle in Europe after the World War II, when the French and British colonial empires have collapsed. Since the early 1960s due to the independence of many African countries, the flow of immigrants from the former African colonies has increased. Western intellectuals link the initial loyalty of the population of former metropolises towards immigrants with a guilt complex. The French writer Pascal Bruckner writes with undisguised sarcasm that the average European is "extremely sensitive, always ready to shoulder the blame for the poverty in Africa or Asia, to sorrow over the world's problems" [3].

The globalization of migration has contributed to the growth of migration flows. On the one hand, Western Europe needed cheap working hands, on the other - migrants were attracted by the high standard of living in European countries, social security, simplified migration procedure.

In the early 1970's things have changed. The economic crisis had forced Western governments to focus on solving the social problems of the native population and that had caused discontent among immigrants. In the process of inter-ethnic dialogue, the concept of multiculturalism was developed. Authors and proponents of this concept argued that the culture cross-fertilisation of immigrants and citizens of the host country would smooth out inter-ethnic tensions between both ethnic groups, and between the European majority and new citizens [4]. As a result, the policy of multiculturalism was to create a sociocultural balance in the society.

However, soon it became clear that the concept of "multiculturalism" has different meanings often. In the understanding of some authors, multiculturalism means that "as opposed to some dominant culture, many small cultures are created in order to achieve some final social justice in the state" [5]. Other researchers, along with multiculturalism,

use the term "cultural pluralism." Japanese scientist T. Kajita sees the difference in the fact that the first term focuses on the cultural correlations, with domination of one of cultures or both of them have equal status, while the second term means the addition of a national, dominant culture with the culture of migration groups [6]. A number of authors underline the "coexistence" of cultures. There is no question of interpretation the concept of "multiculturalism" as benevolence and neighbourly friendliness in this case. At best, it could be a "tolerance regime" and "patience" between the population of Western European countries and immigrants [7].

In practice, experts highlight two models of integration: "assimilation" and "cultural pluralism". The assimilation model of integration based on the idea of "civil universalism" was taken by France. The dilemma: protect minorities or free the individual, defined by B. Pascal, was to be resolved in favour of the latter [8]. In accordance with both the political and cultural traditions of France, only individual integration into the political community was admitted. There are no mediators between the state and citizens in the form of diaspora. The integrity of society was to be achieved with equal of opportunities.

However, hopes for the willingness of ethnic minorities to embrace France's political ideals and cultural values had come across the harsh realities of the modern world, especially the socio-economic inequalities of immigrants and native Frenches. Low skills allow immigrants to find only hard and low-paid jobs, special government programs to support immigrants and various benefits turn them into unemployed. For example, less than 20% of the Arab population of the Paris outskirts has a permanent job. But what is more important, that numerous people from Arab countries were not ready to give up their national and cultural identity [9]. French demographer Michèle Tribalat, in his book "Assimilation: la fin du modèle français", came to the disappointing conclusion that France was not able to offer immigrants an attractive model for assimilation [10].

Unlike France, the political establishment of Germany focused on the ethnocultural model of the nation until 2000 annum. That was due to the fact that in sixties in the first wave of immigrants the most was guest workers. There has been an illusion in German society for a long time that immigration is temporary and that guest workers will one day leave the country. The problems of ethnocultural minorities were hushed up. Only in the nineties some elements of multiculturalism have begun to be introduced into the curriculum. Migration crisis 2015-2016 found out that the German government did not have a migration strategy.

The British model of immigration policy was strongly influenced by its imperial past, and it is characterized by recognition of the fact of the polyethics of society and, as a result, the inclusion of ethnocultural minorities as groups in political life country. The problem of "coloured migrants" adaptation is extremely urgent for the UK.

III. Ethnopolitical Crisis in the World

By the beginning of the XXIst century, the immigration policy of European governments had proved its ineffectiveness. This is particularly true for the adaptation of Muslim immigrants. The largest Muslim community in Western Europe is in France. According to official data, it is 6%, and according to unofficial data - 15% of the population of the country, i.e. - 9 million. Second place goes to Germany with 4 million, and third – to the Great Britain with its 3 million.

But even these figures give us only an approximate idea of the ethnopolitical situation. For example, in the port of Marseille, through which traditionally there is a flow of immigrants from North Africa to France, Muslims make up to 40% of the city's population, in Paris - 20%. Muslims prefer to live in certain areas of the French capital - 11, 18, 19 and 20 districts of Paris. The situation is similar in many other major European cities, where Muslim have formed areas of compact residence.

European society did aspire to integrate them [11]. Since the early seventies, the number of mosques and houses of worship in Germany increased a thousandfold until the middle of the first decade of the XXIst century. Belgians, in order not to offend the feelings of Muslims, removed from the city streets and squares Christian symbols. In England, almost 300 Muslims became town councillors in 2014. There are several Muslims in Belgian parliament, as well as a quarter of the City Council of Brussels. In 2016, for the first time, a Muslim became Mayor of London.

Meanwhile, in some countries, immigrants have begun to impose their customs and practices. Thus, in some of Denmark's cities, being in the majority of urban administrations, Muslims have cancelled the celebration of Christian holidays on the pretext of lack of funds (while more than a third of Denmark's budget goes to the socialization of migrants). In Berlin, Muslims tried to bring their police to the streets of the city - the Sharia police. In Germany, there are schools where German children are in a minority or non-existent.

Europeans are averse to the fact of immigrants' reluctance to change their lifestyle, despite the fact that often they are citizens of their new homeland and not in the first generation. P. Bruckner therefore writes: " all those French youths of distant immigrant origin who hate France but have nowhere to go, who boo, for example, when the national anthem is played at soccer games and wave Algerian flags, but who will never go back to Algeria—these youths make us think of dysfunctional marriages in which the partners hate each other but can't make up their minds to separate and end up cohabiting in mutual antipathy" [12]. The situation is becoming not just alarming, but explosive. It is not surprising, that about 150 mosques in France are somehow linked to Islamic extremism.

Mutual irritation and social discontent in "immigrant" districts so heated the situation that in 2010-2011 the heads of many Governments of Western European countries were forced to state that the policy of multiculturalism had failed.

Thus, in October 2010, German Chancellor Angela Merkel said that "a multicultural approach, according to which we will live side by side and appreciate each other ... failed, completely failed." She demanded that immigrants must learn German language and integrate into German society [13]. In 2011 Prime Minister of the United Kingdom David Cameron also said that there is a need to understand that British society is built on certain key values. French President Nicolas Sárközy was no less categorical: "My answer is, of course, yes, it is a failure. The fact is that in all democratic communities too much attention has been paid to the identity of those who come to the country, and too little attention to the identity of those who accept them"[14].

Mutual disillusionment with the politics of multiculturalism was quite logical, as since migrants rushed to Europe not for European values and ideals, but in the search of well-paid work, normal housing and qualified education. But all of these moments, eventually, only a few of them have received. Immigrants of the first generation paid less attention to the importance to the religious factor, so they did not adhere to strict canons. They suffered injustice, remembering the problems they fled from their home countries. But the descendants of immigrants, those who did not "find" themselves in their host country, increasingly turned themselves to the culture of their ancestors. As a result, aggressive "immigrant" enclaves, which are not controlled by the police, have been formed in many European cities.

The rise of religiosity was a manifestation of the rejection of European culture [15]. In Germany, Turks visit mosques more often than their compatriots in several regions of Turkey. Demands for the construction of mosques, houses of worship and Muslim educational institutions are becoming increasingly insistent. In France, there was an outrage from Muslim communities in a 2004 for the law banning schoolgirls from wearing the hijab, although this was in line with the secular nature of education in the country.

In Germany, the policy of ethnic segregation was in fact. Second- and third-generation of immigrants, who was born in Germany, were considered as foreigners still. The German government continued to view immigrants and their descendants as guest workers, preventing their naturalization, thereby effectively excluding potential citizens from the political community.

In England there was established a broad system of measures to support national minorities in order to preserve their identity, culture and traditions, but has also there was enacted a number of laws aimed at minimizing any form of national or racially discrimination.

At a glance, outbreaks of aggression of ethnic minorities could be described as a result of their poverty. However, the standard of lifestyle of migrants in the 50's and 60's of XXth century was immeasurably lower than the today's standard of modern compatriots, but that time there was no such social discontent [16]. According to many researchers, the main reason for the psychological tension between "new citizens" and Europeans is xenophobia and hidden racism: "migrants" find it more difficult to get a job than citizens of European origin, dismissed they are also the first; in many cases, employers offer migrants with Arab-African surnames to change them to European ones. As a result, there is no coincidence that one of the first places among the demands of "migrants" was the requirement of respect. Without respect from natives they perceive all European traditions as foreign and unfair. Having lost the culture of their ancestors, they cannot accept the traditions of their new motherland [17].

IV. CONCLUSION

One could find no country where immigrants represent a homogeneous social group. There are those who fitted into European society with all the material benefits and psychological comfort that this entails. Others are social lyre. Practice has shown that the chosen migration policy strategy does not correspond to the prevailing realities.

All of the above does not mean that the idea of multiculturalism in Europe has completely exhausted itself, it has simply not been carried out in a given direction. The viability of an integrative model must be based on basic values that are equally recognized and shared by all groups of diverse society [18].

Many of Western scientists suggest abandoning the established stereotypes of the past and reflecting on the changes that have taken place in the world in the age of globalization. Increasingly, scientists are claiming that the era of nation-states is a thing of the past [19]. A number of researchers believe that migration can be perceived as a "gravedigger of nations": in the future world there will be no problem of migration in the "world community" as since there will be no nations.

Even today, experts believe that it is possible to talk about hybrid identity, referring to Muslims, complying host country laws, condemning terrorism, speaking the same language as the local population, having a similar lifestyle with natives [20]. At the same time, the result of the multiculturalism policy shows the sustainability of ethnocultural identity, and if possible, till what level, in what spheres?

These questions will remain at the heart of 21st century's world politics.

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